THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness*" (ISA. 55: 2).

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DOCTRINE AND COVENANTS.

THE Latter-day Saints accept four volumes as the standard works of the Church. These are, the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants. By unanimous vote of a General Conference, these four have been declared to be the established rule, or test, by which the belief, the teachings, and the conduct of men must be judged. In the words of Isaiah, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). This applies with equal force to all these volumes. They are in perfect harmony one with the other, as the four gospels in the New Testament. The same eternal truths are taught in each volume, and what is the word of God in the Bible, must be the word of God in the Book of Mormon, when found there; or in the Pearl of Great Price, or the Doctrine and Covenants.

The Doctrine and Covenants occupies a unique and highly important position among this sacred literature.

The Bible is a collection of books—a library—written during a period of many centuries, from Moses, 1500 B.C., to St. John, who, towards the close of the first century of our era, wrote his Gospel, probably the last of the New Testament writings. These books, sixty-seven in all, deal with the history of the kingdom of God on earth, chiefly on the Eastern hemisphere, in the briefest manner possible. They contain a record of the origin and development of the Hebrew nation; a biography of our Lord while on earth; the rise and earliest struggles of the Church, together with sacred songs, proverbs, dramatic compositions, and letters. Scattered all through is found a vast amount of predictions relat-

ing to the future destiny of the Hebrews, the Church of Christ, and the human race. Among these prophecies are some concerning the coming forth of the Book of Mormon and the Church in our day, preparatory to the establishment of the Millennial reign of our Lord. But by far the largest part of the Bible refers to the past history of the people of God; some of it, to events so remote, and to present-day readers so obscure, as to render the brief references to them unintelligible. There are no first manuscripts of any of the books of the Bible extant. The text has been reconstructed from more or less defective copies found in all parts of the Old World, and this text has been translated to the best of the ability of scholarship. But neither the text, nor any translations made are perfect.

The Book of Mormon is also a collection of books, originally written between the years 600 B.C. to 400 A.D. It deals with the history of the kingdom of God on the western hemisphere. For centuries, inspired men in that part of the world kept historical records, until the leading events of a thousand years were covered. From this voluminous material, Mormon, the historian, prophet, and general, made an abridgment, or synopsis, and added his own inspired book. There is also an ecclesiastical history, by the prophet Nephi, and a brief history of the inhabitants of the "North Country," by Moroni, the son of Mormon, who completed the abridgment of his father, and wrote the last book of the collection. There is, of course, no facsimile of the original text extant. The plates from which the Prophet Joseph made his translation, through the power of the Spirit of God, are now hidden to mortal eye, as are the tables of stone upon which the Decalogue was written. They may be unveiled again, in the due time of the Lord. The Book of Mormon, too, has some remarkable predictions concerning the day in which we live, but the greater part of it relates to the past. Nephi incorporates in his writings portions of the prophecies of Isaiah, and thus the Book of Mormon becomes a witness for the Bible against the onslaughts of a ruthless, negative criticism, just as the Bible is a witness for the Book of Mormon against the infidelity that rejects that volume, notwithstanding the overwhelming evidence on which its claims rest.

The Pearl of Great Price is "a selection from revelations, translations, and narrations of Joseph Smith." It contains some visions of Moses as revealed to the Prophet, a translation of records found in Egypt, some of the writings of Joseph Smith, and the Articles of Faith. The Pearl of Great Price, therefore, also contains a great deal of matter which refers to the past. In it we obtain a clearer view of the Creation, the fall, and redemption, and a fuller account of the history of Abraham and the effect of his mission to Egypt. It was necessary that these things should be more clearly revealed in this dispensation. For this is the time when the hearts of the children are to be turned to their fathers, as well as the

hearts of the fathers to the children, and this implies that the children should know something about their fathers and ancestors, and their work in the past on which they have built in all ages, and are still building. Through the Book of Abraham in the Pearl of Great Price, a great deal of light has been shed upon the history of Egypt, to which country European civilization is so highly indebted.

The Doctrine and Covenants is different from these three volumes. It is in every respect a modern book. It contains revelations given during a period of time extending from 1823 to 1847. It covers the rise and development of the Church, restored in our day. It enables us to follow the tender watchcare of God over the infant church, during its days of weakness and the incessant assaults of the adversary in the form of persecution, temptations, and apostasy, and to watch the retreat of the people of God into the wilderness, where the Church, in the language of the Apocalypse, would be "nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). It contains "doctrines," "covenants," and predictions of the utmost importance to every nation and individual on earth. The writings of Moses and the prophets concerned, in the first place, the Hebrew nation and its neighbors in an age that is past. The writings of the apostles were intended, in the first place, for the churches and saints of their age. The Doctrine and Covenants has been given to *us*, for our instruction and salvation. We are interested in it, and should study it diligently and intelligently. Moses directed that the Law, that is, the Books of Moses, be read before all Israel (Deut. 31: 11), and that the king should read it every day of his life (Deut. 17: 19). In the same spirit Isaiah exhorted the people to search the *Book of the Lord* (Isa. 34: 16), which probably contained the prophecies then collected, and Paul instructed churches concerning the reading of his inspired epistles (Col. 4: 16). The same instructions may be applied now to the Doctrine and Covenants.

As the name implies, and, as already stated, this volume of Scripture contains doctrine and covenants. "Doctrine" means "teaching." "instruction." It denotes more especially what is taught as truth, for us to believe, as distinct from precept by which rules are given to obey. "Doctrine" refers to belief; precept to conduct.

In the Doctrine and Covenants our Lord teaches us what to believe concerning the Godhead, the Church, the Priesthood, the Millennium, the resurrection, the state of man after death in eternal glory, or the opposite, and many other subjects, about which it is necessary to have true information.

The word "covenant" is the term by which God indicates the settled arrangement between Him and His people. In the great council in heaven, before the creation of the earth, the Father covenanted with the Son, when He said, "Thou art my son: this

day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2: 7, 8). It was in pursuance of this decree that the Son came to redeem the world, wherefore Isaiah (9: 6) calls Him Counselor, or, the "Angel [or Messenger] of the Great Council." This covenant concerning the salvation of the human race, entered into in eternity, was made known to Adam, Noah, Abraham, and others, and finally, through the prophet Joseph, to the people of God in our day. It is the "everlasting" covenant, because it is from eternity to eternity. It is the "new" covenant, because it has been revealed anew in greater fulness than at any time before. And so it is the "new and everlasting" covenant.

In it are revealed the organization of the Church, the authority of the Priesthood, the laws and rules by which, if we only obey them, citizenship in the kingdom of God and salvation, both temporal and eternal, can be secured. The covenant made with Israel has been called the Covenant of Works, and that made with Abraham, the Covenant of Promise. The covenant of the gospel is the covenant of "Truth and Grace." It is the covenant of "Faith," as expressed in obedience to all the laws of God. It is the covenant of a Father with His children, the covenant of adoption and heirship. The nature of this covenant is revealed to us in this precious volume of the word of God. It shows us what obligations we take upon ourselves in baptism, and what blessings we secure; what covenants we renew by partaking of the Sacrament, and what promises accompany that ordinance. In one word, it teaches us how to worship God in spirit and in truth, and reveals to us the way opened up back to the presence of God.

Furthermore, the Doctrine and Covenants contains predictions in which every nation in the world is interested. Some of these, as, for instance, that regarding the Civil War in the United States, have been fulfilled. Others, regarding wars on all nations are being fulfilled at the present moment. Others are to be fulfilled in the future. They concern the establishment of the kingdom of God, and the events through which this will be accomplished. These predictions are the Voice of Warning to the nations. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken."

Each age has had its own questions to discuss. The first age of our era, when the Greek mind was predominant, dealt with the question of the Deity, and, finally, formulated the doctrine of the Trinity as now known in the so-called orthodox world. To the following age, under Roman influence, fell the task of studying man in his relation to God, and the doctrine of sin and grace, as taught by Augustine and later church fathers. The age of the Reformation took up the question of God's plan of salvation, and formulated the doctrine of Justification by Faith, as promulgated

by Luther and others. But it is evident to all who know the Bible, that the world has not been led into all truth on any of these important questions. In the doctrine of the Deity the influence of pagan philosophy is more prominent than that of the Bible. The doctrine of predestination, as traced to Augustine, is, essentially, fatalism, such as taught by the Stoics. The doctrine of Justification by Faith has, in some respects, become a cover for spiritual indolence, and even licentiousness, so thick as to keep the justice of God out of view. It was, therefore, highly necessary that new light should be shed upon these questions, from the only Source of light and truth, through Revelation, and this God has graciously and mercifully done in the revelations recorded in the Doctrine and Covenants. And He has done more. As each previous age has had its problem to solve, so our age also is face to face with questions peculiarly its own. And these questions relate to the Church; its nature, attributes, prerogatives, and organization; and also to man's state after death, the Millennium, resurrection, and judgment. All these questions belong particularly to the time in which we are living, and the Lord has been pleased to give revelations on all these subjects for the purpose of keeping His people from falling into the errors of former ages, in order that the truth may be preserved unadulterated and pure.

It may be remarked here that the Doctrine and Covenants resembles the Bible in this respect, that it does not present the truths revealed in systematic order. It resembles nature, too, God's other great book. The Creator has not given us, in nature, a systematized, classified, exhibition of facts, or objects. He has created those objects, and He leaves it to man to study and classify for himself, for the purpose of learning the laws by which all things are governed, and thus become proficient in astronomy, chemistry, biology, or what not. It is the same with the Scriptures. Truths are there revealed; facts are there recorded, in order that the student may be able to form a system of theology, just as the student of nature is enabled, through study, to construct the various branches of natural science. God intends us to do this. He intends us to study the Scriptures, to memorize them, to classify, and to apply the knowledge obtained to our daily lives. As the facts of nature are all related, so the Scripture truths revealed are all related and form a grand whole; but we must discover the relationship existing. "As He [God] wills that men should study His works and discover their wonderful organic relation and harmonious combination, so it is His will that we should study His Word, and learn that, like the stars, its truths are not isolated points, but systems, cycles, epicycles, in unending harmony and grandeur" (Hodge, *Systematic Theology*, Vol. I., p. 3).

Only by such study and application of the Word to our lives will the Word of God influence our character and fit us for exal-

tation hereafter. The mere reading does not avail. The standing before a mirror is of no use, unless we do so for the purpose of setting ourselves in order to become fit to associate with our fellowmen. It is so with reading the Word of God. If we read so as to govern our lives in accordance with the mind and will of God, our characters will be formed thereby, and we shall be fit to associate with those who are permitted to enter His presence.

(TO BE CONTINUED.)

AN INTERESTING LETTER.

ABOUT three years ago, I was in the city of Toronto, Canada. One Sunday evening a young man, who was a member of the Reorganite church, came to our hall with a long list of the usual questions, by means of which he was going to utterly confound us. Now, as I had met many of the people, and knew their tactics, I was prepared for this young man, and instead of answering his questions, I asked him some, and among them were the following: "Do you really believe that we teach some doctrine in private, which is not taught in public?" He answered, "I do." "Then," I said, "the most likely place for us to teach such doctrines would be in our Priesthood meeting, would it not?" He said it would. "Very well," I said, "I give you an invitation to attend our Priesthood meeting to-morrow night, to be held at 72 Curzon Street." The invitation was accepted, and this brother came along, for he was seeking for the truth.

Our studies on this occasion were, *Succession in the Presidency*, by Elder Brigham H. Roberts, also, the *True Successor*, by the Reorganite reply writer. This interested my friend so much that he never ceased attending our meetings, but shortly afterwards applied for baptism.

He showed great zeal in his new-found hope, and was never absent from a street meeting. He would distribute tracts of his own buying, and preach the gospel on every opportunity, and he made a great many opportunities, especially among his old friends. I returned to my home in Vancouver, B. C., shortly after, and did not hear of this brother until I met him in a military camp in England, six months ago. He had been advised to report himself to me, by President Jones, of the London conference, and I was very glad to meet him.

He is still as zealous as ever, and holds many gospel conversations with his companions. In a letter I received from him a few weeks ago, he says, in part:

"Well, dear brother, we were ordered into the front line trenches one day last week. On the night before we went forward, I spoke to a young man with whom I had held many gospel conversations. This time I talked upon the Word of Wisdom, and told some of the evils following the use of strong drink, tea, coffee, and tobacco.

I also read the revelation given through the Prophet Joseph Smith on this subject; but instead of receiving it in the spirit of meekness, he reviled me, and said that neither Joseph Smith nor Brigham Young had a right to say these things were wrong, when some of our best doctors prescribe them. Well, we went into the trenches that night, and in the morning the enemy shelled our position in a furious manner. One shell burst right over our bay, killing four and wounding four. I escaped unhurt, for which I praise my Father in heaven. But the man with whom I had the conversation the night before lost his life. Perhaps by now he knows that the words I spoke to him were true. After the shelling was over, we received orders to clean up the trench, and while doing so, one man came across the Book of Mormon lying on the ground. He picked it up, and very carefully placed it in my pack. This man has been in the habit of persecuting me. Now, how do you account for this change?"

I wrote and told Brother Jameson that it was because he was faithful, and although his comrades may taunt him and say some very nasty things to hurt his feelings, yet, in their hearts they honor him. I have experienced this in my own regiment. When I was the victim of persecution, the men who tormented me most became my truest friends and sympathizers, and I have found one honest soul who is seeking after the truth. The brother to whom I referred above is Brother George C. Jameson, D. Co., 58th Batt., C. E. F., and I feel sure that, if any brother or sister who may read this, would write him a few lines, it would greatly cheer him up in his trying position, as he is young in years, as well as young in the gospel.

I have the honor to be, your brother in the gospel of Christ,

Bramshott Camp, Hants. BANDSMAN W. A. CARROLL.

THERE are two personages that I can scarcely think or talk about unless it softens my spirit and brings me down to the similitude of a little child; and those two beings are my mother and my Redeemer! My Redeemer, the Savior of my soul, my Redeemer from sin—Jesus of Nazareth, the Son of the living God—He who restored the fulness of His gospel and the plan of life and salvation, through the Prophet Joseph Smith, in the dispensation in which we live. I cannot read the New Testament about the Lord but it softens my soul. When I think of Him, and of the humiliation He passed through, the death that He suffered for the redemption of man, I am captured and captivated, and I cannot help myself. I thank the Lord that this is so.—PRESIDENT JOSEPH F. SMITH.

"WHEN the righteous dies, it is the earth that loses. The lost jewel will always be a jewel; but the possessor who has lost it, well may he weep."—TALMUD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 15, 1916.

EDITORIAL.

PROPOSED CHURCH UNITY.

THERE is a great deal of talk at present about uniting the free churches in common endeavors. At a recent meeting of the Baptist Union in London, a deputation was received, consisting of the Rev. R. C. Gillie, M.A. (Presbyterian), and the Rev. A. T. Guttery (Primitive Methodist). The latter argued in favor of a United Free Church, in order that the various denominations might train their theological students in one great university rather than in narrow class-rooms which were too small for efficiency. They needed, he claimed, great extensions in order to meet the new conditions springing up in various parts of the country, and he asked, Why should they perpetuate wasteful rivalry? The war was creating terrific moral problems which they could not combat singly; but none of the forces of drink and sin could stand against the united attack of the whole church. When the war was over, he said, the nation would not agree to conscription; but who was going to fight that battle? Let militarism get hold of the life of the nation, and it would be a great task to loosen its grasp. Singly they could not do it, but together they could save the nation from that menace. A Manchester clergyman suggested that a commission be set up, in view of the possibility of Free Church unity, in order to promote a dignified and competent inquiry into the subject of baptism. If carried out on wise lines, it might, he thought, remove one of the great obstacles to a large and comprehensive scheme of Free Church union.

The following resolution was adopted: "That this Assembly of the Baptist Union of Great Britain and Ireland expresses its general approval of the proposal to bring the Evangelical Free churches of England into greater unity, provided that this does not interfere with the autonomy and the main features of the churches uniting and of each constituent church. It hereby appoints ten of its members to serve on a united committee to consider the implications and possibilities of Free Church federation, and to prepare a scheme for submission to the denominations concerned, which, in the first instance, should be tentative, leaving subsequent developments to be made through the inspiration and guidance of the Holy Spirit of God."

From the United States comes a report to the effect that a committee, including Dr. R. A. Torrey and Dr. W. H. Griffith Thomas, has issued a statement urging that something should be done to

mobilize and federate the forces of Evangelical Christendom for the conservation and propagation of the "fundamental truths" of the "faith that was once for all delivered unto the saints." "Such an organized effort," it is pleaded, "seems necessary in order to meet the departure from the faith so evident in certain parts of the Christian church, its ministry and membership, and also among professing Christians with no particular church affiliation. The organized efforts of the forces of 'destructive higher criticism,' and the so-called 'liberal tendency' in the church, also call for such a federation of those holding fast to evangelical truth," the statement says, and "there is, further, a marked decline in spirituality, and an increase of doubt touching the essentials of our faith within, as well as increasing iniquity without the church, which call for the mobilizing of the forces of Evangelical Christianity."

Some time ago a conference of an organization called the Commission on Faith and Order was held at Garden City, one of the suburbs of New York. This conference was so important that a communication was sent to it by Cardinal Gasparri, papal secretary of state in the Vatican, on behalf of the pope. The presiding officer, the Right Rev. C. P. Anderson, Protestant Episcopal Bishop of Chicago, said, in his opening address:

"In the midst of the European conflict the world asks, 'Has Christianity failed?' It is a fair question as to whether the united church might not have preserved the peace of the world.

"We look out upon the church to-day. Instead of an interior indestructible and united, we find it externally rent and torn asunder, largely disintegrated, and incapable of molding the nation's conscience. Isolation, separation and disintegration are repelling the power of the church of Jesus Christ. A bewildering world and a divided church are crying, How long, O Lord, how long until peace be established between nations, and a unity made amongst the churches?"

This is what the Latter-day Saints have told the world for eighty-six years.

The communication from the Vatican is full of interest. The Cardinal says, in part:

"The august pontiff, therefore, was pleased with your project of examining in a sincere spirit and without prejudice, the essential form of the church, or the inner essence of the church.

"He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and co-operation of men's minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.

"Thanking you, then, that you have thought well to request the aid and support of the Roman pontiff in expediting your worthy project, his holiness expresses the earnest desire that the end may answer your expectation.

"He asks the same of Christ Jesus with fervent prayers, all the more because with the voice of Christ himself sounding before and bidding him, he knows that he, himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the church.

"The august pontiff, therefore, kindly permits that copies of my letters, which, though a faithful, are yet but a faint portrait of pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

"It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman pontiff will never be lacking to anyone who, having freed himself from prejudiced opinions, with a true and sincere will, strives with all his strength that the unity of faith and fellowship instituted by Christ, and built upon Peter may be restored, and that all who are enrolled in the name of Christians may betake themselves to the bosom of the one most loving church, and may be joined and associated as members with Christ the head."

The essence of this letter is the first paragraph on this page. All that goes before is mere ornamentation—the sugar coat on the pill. Dignitaries of twenty-eight Protestant churches were present at this convention, and the pope told them, in answer to their humble request for papal co-operation, that he, himself, is "the one to whom all men have been given over to be fed." He is the divinely appointed shepherd, and all men are his sheep, and as such he is "the source and cause of the unity of the church." In other words, You poor, deluded, straying sheep, there can be no unity, until you come into my fold and submit to my rod and staff. The Cardinal makes this plainer still, when he assures the delegates that the pope is perfectly willing to pray for anyone who will strive for the unity of faith and fellowship "built upon Peter." That is the pontifical message to Protestantism. Will Protestants receive it? Who can tell what they will do ultimately?

It is very instructive to notice the grounds on which the unity of the churches is being urged. None of the leaders of the movement, as far as we have seen, has pointed out the heinous wrong done by apostasy from the Church of Christ, and the multiplication of sects and parties without number. But they realize that there are some serious disadvantages in the present conditions, and that union would bring with it many advantages. One of the reverend gentlemen points out that the churches united could maintain larger schools and colleges for the theological students than each church can afford to do separately. Another looks at the waste of money on account of the rivalry between churches, when each must maintain places of worship and preachers in a locality where there is room for only one of them. Another takes the view that the divided churches are almost powerless against the drink evil, and will be powerless to ward off conscription after the war, whereas united they would be irresistible. He evidently holds that the churches have failed to wield an influence for good

through preaching, and that they should now unite and, as a great ecclesiastical party, try what they can do by force, as the politicians do. He is not aware that there is in this a strong suggestion of the policy for which Lucifer was thrust out of heaven. Still another thinks that the churches united could stem the tide of infidelity that is playing havoc with the faith, and which has appeared in the form of "higher criticism."

We do not believe any of them has stated the most important reason of all for this longing for union of energy. But it is none the less apparent. The fact is, that the churches are making very little headway in point of membership. They are increasing very slowly, notwithstanding their churches and cathedrals, their missionary and Bible societies, and all other institutions; in some instances a notable decrease is recorded. For instance, in 1895 nine leading churches in San Francisco had 13,311 members. In 1915, twenty years later, they had only 12,741. Such facts have alarmed church leaders, and they propose to unite their slowly-expanding, or shrinking, forces, in order that, through union, they may have greater influence, power, prestige, and more ample funds, and to be able to make their influence against the churches outside the union count for something. In other words, the intention seems to be to form a kind of ecclesiastical trust, similar to those well known in the business world, and for business purposes.

This is all wrong. The Church of Jesus Christ has been established in the world in our day, preparatory to His coming and the setting up of His kingdom upon the earth. You cannot form the Church of Christ by uniting a number of such organizations as now exist in Christendom, any more than you can make a living tree by joining together a number of broken off limbs and branches. A tree must be planted and grow, because it is a living organism. It is the life, the spirit, in the tree that makes the tree, and the spirit cannot be put into a dead trunk by the art of a joiner, or carpenter. It is so with the Church. It must be a living organism. It is the Spirit of Christ within that makes the Church, and there is no power in heaven, nor on earth, except the Holy Spirit, which can cause the Church to live and to grow. The Church, we say, has been established by God Himself, and not by man. It is in the world; and now it is the duty of all God's children to join that Church and not to experiment any longer with efforts to join together detached limbs.

We do not condemn the churches of the world. They have filled an important mission in preparing the way for the Church of Christ. There are many good and honorable men and women in every church and among all nations, and each will have a reward for what good he has done. But they are not the *Church* of Christ, any more than the Russian empire is a constitutional monarchy, or a republic, because there are many good and noble

men and women in Russia. It is necessary to understand that the Church of Christ is different from a number of good men and women organized according to their own notions, or not organized at all. Christ's Church is His government. It is an organization in which the laws of the kingdom of heaven prevail, under divinely-appointed officers. It is the kingdom of God, and when it is come, the prayer is answered, "Thy will be done on earth, as in heaven." Then there will be no war, no strife, no sickness, no death, no destitution among God's children, for they shall be redeemed from sin and all its consequences. That is why God has established His Church on earth. That is why all Christians who are interested in the redemption of the human family should join the Church of God, and live for the accomplishment of its great work on earth.

J. M. S.

IN THE SCANDINAVIAN MISSION.

Elder Hans J. Christiansen, president of the Scandinavian mission, in a letter dated May 26th, last, says he has just completed his visit to the six conferences in the mission, and that the meetings were well attended by friends as well as Church members. The elders are all feeling well, and they are doing their best to advance the interests of the kingdom of God. The situation in the city of Bergen, Norway, is of special interest. Elder Christiansen writes:

"In Bergen, Norway, I found everything in a very good condition. The Lord has arranged everything for the benefit of His work, since the great fire swept that city last January. Last summer, the authorities in Bergen did all they could to prevent us from using the property on Store Markevej, and as a consequence, we got the present property on Vaskerelvsgaden. This property, with the exception of the hall and the rooms occupied by the elders, has been rented out at a good price, the leases being made for several years. Elder Dahlsrud, who presides in Bergen, informed me two weeks ago, that the city authorities came and asked for the use of the hall for shelter for some of the hundred and fifty families who were left homeless, and promised the elders, that they would furnish them a hall in which to hold their meetings. I had counseled the elders to do all they could to favor the authorities and the homeless, and they, therefore, gave up the hall to six families, and the authorities furnished them with a beautiful hall in the Bergen Museum, a place where the rich and well-respected, both in religious and social circles, meet, and where the missionaries can now preach the gospel to them.

"The Sunday schools are in good condition in all the conferences, and a great interest is being taken to instruct the children in the principles of the gospel. Many strangers were present at the

Sunday school conferences, and they listened with very much interest to the program."

TESTIMONY OF AN AGED SISTER.

I FEEL it a pleasure to bear my testimony to the readers of the *Star* concerning the wonderful work God is establishing, and the glad message He is now causing to be proclaimed to the world in the gospel.

I am now seventy-three years of age, and have been a member of the Church of Jesus Christ of Latter-day Saints for ten years. I first became acquainted with the Latter-day Saints through the kindness of one of the brethren to me, while I lay ill in a hospital. He then invited me to attend the meetings. Of course, I had heard many tales concerning the "Mormons," but I thought I would attend one meeting, partly to please my friend, and partly out of curiosity. I at once became interested. I was intensely impressed with the simplicity of the service, and the sincerity of the elders.

After some time had elapsed, Elder Sumner Hatch, of Logan, came to visit me, and asked if I did not think I was ready to receive baptism. No, I said, I think I am too old to be baptized; and, anyway, I am afraid of the water. Some years before I had been nearly drowned, and was terrified at the thought of entering the water. I shall never forget the reply of Elder Hatch. "What!" he said, "too old to obey God's command!" These words seemed to sink into my very being, and would not leave me. I pondered over them for days, and could not rest. Finally, I said I was ready for the ordinance. On the morning of the baptismal service I was troubled, and hardly knew what to do. I did not want to refuse; but still I was afraid of the water. It was then the thought occurred to me to ask the Lord about it.

I knelt down in humble prayer, and asked God, if it was right at my age to be baptized, to take away all fear. My prayer was answered immediately. When I arose, all fear had left me. I went to the baptismal service, and entered the waters of baptism as calm as a summer's morning.

I have been a happy woman ever since. I have received some persecution, because I bear the unpopular name of a "Mormon." Some call me "an old bigot," because I do not join them in their riotous living. But my only regret is that they cannot see the light of the gospel.

My testimony to the world is, that the gifts and blessings are enjoyed to-day by the saints of God as in former times. I, myself, have enjoyed the blessing of healing through the administration of the elders. I know that the Prophet Joseph Smith was a chosen servant of the Lord.

To earnest investigators who are old, as I am, let me say, do not hesitate to obey the word of the Lord. Come into the fold of Christ and receive the blessings that are awaiting you. The Lord will always go before you to prepare the way, if you truly love Him.

York. MARY MASON.

TEACHINGS OF "MORMONISM."

"Is "Mormonism" a new-fangled idea, or is there among its teachings that which savours of an old religion, and strikes a responsive chord in the heart of the earnest seeker after truth? We shall compare some of its principles with those taught in the beginning.

One of the first things Adam began to acquire, was a knowledge of his Creator. Without a knowledge of our Creator we cannot please Him; nor is the desire so strong within us that we will brave all to serve Him faithfully. Therefore, a knowledge of God is essential to our salvation; and, surely, that is one of the first principles of "Mormonism." The first Article of Faith indicates this. Adam, after he was cast out of the Garden of Eden, was commanded by the Lord to offer sacrifice, and, on one occasion, being asked by an angel why he did so, he answered that he did not know, save the Lord commanded him. The reason for these offerings was then explained to Adam by the angel, and further instructions for his and his people's welfare were given to him (Pearl of Great Price, Book of Moses, Chapter 5: 7, 8). We learn, further, that Adam complied with these instructions, and was caught away by the Spirit and baptized (Book of Moses, Chapter 6). A knowledge of God, repentance, baptism, by which the gifts of the Holy Ghost might be enjoyed, were taught unto that generation according to the revealed word of God, who demanded obedience from the children of men in that day, as He demands it to-day.

In the meridian of time, as the ancient prophets foresaw, the Savior came to redeem man. He came, not to abolish the law, but to fulfil it; and what was the plan He laid down for us to follow? In recording the words that fell from the Master's lips, the Apostle John says: "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Here we have the first law that was given to Adam. A most essential requirement, if we are to gain eternal life, is that of a knowledge of God. Matthew and Mark, recording the Savior's words, cry repentance, and teach baptism unto the children of men, and the Apostle Peter, on that great day of Pentecost, promised the gift of the Holy Ghost to those who obeyed the commands of the Lord, from whom the apostles received the Holy

Ghost. Here we have the first principles as taught in the very beginning, which are also the teachings of "Mormonism."

"Mormonism" is that same plan revealed again to man with greater power, preparing the world for the second advent of the Savior, crying, as the apostles of old, "Repent, for the kingdom of heaven is at hand."

Wakefield. LILY STARBUCK.

THE HABIT OF WRINKLING BROWS.

DOES this short story interest any of the readers of the *Star*? It is from *The Christian Work*:

One day, as I sat sewing, my father came and stood beside me and asked me a question. I looked up at him and was about to answer, when he clapped his hand upon my forehead and exclaimed: "Oh, don't do that way, daughter! Why, it makes you almost hideous!" I was mystified.

"Don't do *what* way?" I replied, vaguely. "I don't know what you mean." "Why, you wrinkle up your forehead so," he explained, "you'll be an old woman long before your time."

As soon as he went out I went to the mirror. My brow was smooth enough, so far as I could see. Then I raised my eyebrows, and what a change! Three deep, parallel lines crossed my forehead, and I looked at myself in astonishment. I glanced out of the window—up went my eyebrows. I raised my eyes to the ceiling—up went my eyebrows, too. This, then, was what I was doing! Well, I wouldn't do it any more, that I decided then and there—*and I didn't!*

Eternal vigilance is the price one has to pay for the overcoming of any habit, whether it be wrinkles in the forehead, or wrinkles of the soul; but it is well worth the price.

I am over forty now, and as I look in my mirror at my white, smooth brow, I am truly thankful that I have it, and I confess freely that I would not exchange it for any of the "*washboard variety*" I ever saw, and we see them so very often.

I wish sincerely that I might persuade others to see to it, both for their own sakes and the sake of those who have to look at them, that they seek to overcome this useless habit, as I have. For it *can* be done.

WHEN one sovereign gets more bayonets than the others, blood and slaughter results, and downfall follows. How will it be in the kingdom of God? It will be governed by peace, truth, and order; and truth will eventually govern the world. Men will be taught correct principles, and they will then govern themselves. That is the secret of "Mormonism."

TRUE RELIGION CHEERFUL.

THERE never was a grosser slander than that which is thrown on religion when it is represented as tending to injure the body and the mind. False views of religion may prey upon both mind and body—engendering diseases and despondency; but true religion never can. It is as cheering as the light of heaven, and as healthful and bracing as the mountain breezes. The state of mind from which true religion is designed and fitted to deliver, is sometimes mistaken for religion itself—I mean a state of conviction, alarm, and fear. But this is not religion; it is that from which religion delivers. The knowledge of God, and faith in Him, as His own word reveals Him, confidence in Him, as He is there made known, produce peace, and hope, and joy, and expel the fear which hath torment, and settle the soul in the sunshine of divine love. Above all, by the influence of the divine example it sets before us, it makes us one with God. The whole life is thus consecrated. Faith hallows and dignifies this world's life.

Morley. LAVINA TENNEY.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Penarth Public Baths, Penarth (Bristol conference), on Saturday, June 3rd, 1916, when one soul was added to the fold of Christ, Elder Peter E. Johnson officiating.

Changes in Conference Presidencies.—Elder James Laird has been appointed to succeed Elder James Judd as president of the Birmingham conference; Elder Parley M. Condie, to succeed Elder Clarence J. Woods as president of the Liverpool conference; and Elder John D. Hooper, to succeed Elder H. LeRoy Frisby as president of the Nottingham conference.

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